PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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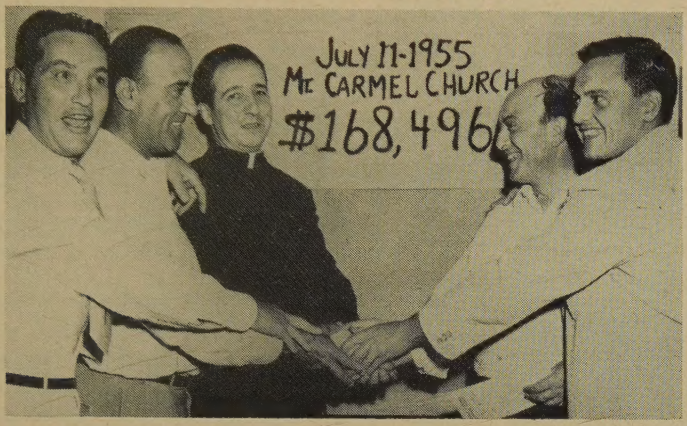

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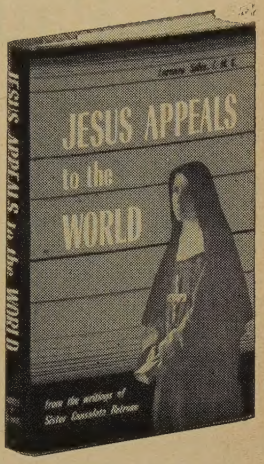

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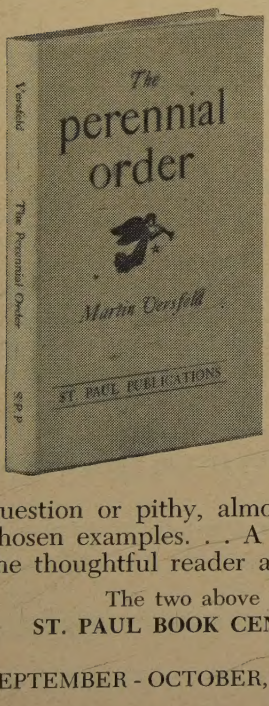

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• PASTORAL LIFE •

VOL. III, No. 5 September - October, 1955

How the Communists Broke the Unity of our Clergy

A. MICHEL

COMMUNISM has learned by experience that it will never annihilate religion by a direct attack, by physical force. In the USSR after thirty years of persecution, it was forced to retreat a step and reopen the churches which it had closed and into which from that day on which they were reopened there streamed crowds of people. Communism sees that persecution will not suppress religion but only its public, exterior manifestations. But the faith will remain in men's hearts and spread secretly. By an open persecution religion can be chased out of public life into the catacombs. It is precisely this that Communism does not want: it fears and is haunted by any movement and any social manifestation which is not controlled by its official organs.

That is why at the moment Communism prefers another method: instead of closing the churches it restores them and builds new ones. But it tries to disintegrate the church from within. It tries to decompose the interior life of the faithful and the organization of the Church. It knows that if it succeeds in doing this the Church will crumble like a building whose props have been eaten by termites. Communism wants the faithful to abandon the churches of their own

This article comprises excerpts from Chapter IV of an important document entitled *Religious Problems In a Country Under Communist Rule*. An official authorized English translation of the complete document is now available at the *Russian Center, Fordham University, New York* 58, *N. Y.* for 75 cents (postage free). Every priest and everyone fighting Communism should have a copy. It contains excellent material for sermons and talks.

free will and to demand their closing.

COMMUNIST INFILTRATION INTO CHURCH ADMINISTRATION AND THE REACTION OF OUR BISHOPS

Because Communism does not admit the supernatural, it sees the strength of the Church, as we have said already, in its organization. And so it wants to get this organization completely under its control in order to decompose it slowly. It avoids making martyrs — that would strengthen the faith of the faithful; its methods are more psychological.

Communism has not succeeded in dividing the Church on the religious plane. The Catholics have remained true to their faith. Even the efforts to bring about a schism (the famous "Catholic Action" organized in 1949 by the Communists!) remained without success. That is why they want now to divide, above all the clergy, on the political, social and civic plane. That is the reason why the regime is continually placing our clergy before new social and civic problems. On this terrain, which does not directly have to do with the faith, the opinion of the clergy can more easily be divided. Some think that they can go further than do others in the way of collaboration which the regime expressly requires of them. Those who collaborate (to start with only small things are required) are exalted by the regime and praised as exemplary, patriotic priests etc. Those who are intransigent are declared enemies of the people and by the same token enemies of religion — they are liquidated. Thus are eliminated the most worthy priests.

In this way the regime can eliminate one after another the best priests who are still left (those who do not feel themselves able in conscience to collaborate so closely) and it can detach the rest more and more and more every day from their priestly activity to busy them more and more on the social and economic plane.

To put the administration of the

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church under its control and to bring about a division of the clergy, the Government created the State Office for Church Affairs. But even this institution would have got nowhere if the Communists had not succeeded in putting their accomplices in control of the dioceses, because the Bishops were intransigent and united. What the State Office for Church Affairs did was quite simple: it named vicars general chosen from among the "patriotic priests" and entrusted to them the direction of the dioceses, while putting the Bishops under House Arrest.

Thus we have the dioceses entrusted to priests known to be less intransigent than the Bishops. The Bishops were practically shut out completely from the administration of their dioceses. They were under strict guard. They no longer had free contact either among themselves or with their clergy or with the faithful. In this state of affairs the regime began to bring to bear a perfidious pressure on every Bishop individually to win him over to friendly collaboration with the State Church. Not much was demanded: it was sufficient simply to accept tacitly the measures of the Office of Church Affairs "in the name of the Bishops." On the other side of the ledger they were promised personal liberty, the liberation of their religious and certain freedoms for the Church. So it came about that some of the Bishops, not being well acquainted with the situation and not knowing either what the rest thought on the matter, consented to a certain measure of collaboration, by taking the oath of civic loyalty. The regime, of course, did not keep the promises it had made to the Bishops; but it had obtained the result it wanted: it had divided the episcopate in the eyes of public opinion. For some of the Bishops refused to take the oath.

The regime wanted to avoid imprisoning the whole episcopate en masse for that would have made their religious persecution too evident a fact. Now the regime can say that the Bishops that are in prison are there for political reasons, while those who are loyal to the regime are free. But the whole of the personal freedom of these Bishops and the whole of their freedom in the exercise of their episcopal powers boils down simply to this: they can show themselves — or better still they are trotted out on show — on certain solemn occasions (e. g. confirmation, pontifical masses, ordinations). Thus the people and the outside world can have the impression that the Bishops are free. But to see how far this freedom goes, just try to get in touch with them. They are always accompanied by secret agents. Without the permission of these agents it is impossible to get to talk to the Bishops. And even if this permission is obtained there is always an agent at the meeting.

SEEDS OF STRIFE SOWN AMONG THE CLERGY

Communist propaganda spoke frequently of the "high" and "low" clergy, of rich priests and poor priests. It fought against the former and took the latter under its protection. In this way the Communists tried to introduce the class struggle into the clergy – without success.

When all the Bishops were either imprisoned or placed under House Arrest, the Communists spread the rumour among the clergy that it was the Bishops who had prevented a compromise arrangement. That proved, they said, that the Bishops were not up to their task, were not clear-sighted enough. . .

This whole campaign was led by so-called patriotic priests. These priests tried to convince the other priests that, in the present situation, the only way to save the Church and religion was by a friendly compromise with the State, a sort of "modus vivendi."

These patriotic priests were at first few and far between. But little by little their numbers increased, because some began to believe that Communism was capable of a tolerant attitude towards religion: "We expected bloody persecution and the closing of the churches. Well, nothing of the sort has happened! It seems to us that Communism no longer carries on bloody persecution of religion. It persecutes only those who are opposed to it. We shall not be opposed to it and so it will not do anything to us." (For Communism always condemns religious personages under political pretexts).

The Communists do not ask our priests to deny their faith. Nor do they ask to accept the Communist ideology nor yet to propagate it, but they do force them to accept Communist sociology and the laws and politics of the regime. Communism does not ask priests to join the party. It demands, specially at first, only little things of them, things for which it hardly seems necessary to risk prison.

The priests who liked a comfortable life agreed quite promptly to collaborate. In order not to lose their comfortable situation, they consented to make those little concessions which are in no way contrary to the faith. "Fidem non negavi" replied one priest, to justify himself to a confrere who had reproached him with his cowardice.

Those priests who had a liking for broad and benign solutions also thought in perfect good faith that it was better to make some little concessions than to have themselves imprisoned for nothings.

Others still submitted only after having had a taste of prisons and concentration camps. Such priests reasoned this way: We shall be more use to our faithful if we are free, even at the price of a little compromise.

To-day every priest lives in the shadow of prison for it is not possible not to come up against the iniquitous laws and those measures of the State Office for Church Affairs which limit the rights of the Church and of sacerdotal activity. True, the priests try not to come into open conflict with these laws and measures. Unfortunately, thanks to the organization of its secret service the regime has eyes everywhere: its agents note faithfully the day and even the hour when the priests commit their "crimes." And when the right moment comes the file is taken out and the priest is reminded: "I have something against you." Any priest thus detained is usually very surprised and depressed during the legal investigation, when he sees the precision with which his "transgressions" have been noted. He thinks everything is known and that it would be useless to hide anything: and he tells everything, even things that the investigating judges knew nothing about till then. As such, more often than not it is a question of completely insignificant things — but Communist judges are past masters in the art of exaggeration.

So it is that hundreds upon hundreds of priests are lying in prison. The regime has no interest in holding them there. It simply wants to break their resistance. That is why they are often offered freedom on condition that they collaborate with the government. Often the priest in detention is placed before this dilemma: a political trial or freedom on condition that... Or sometimes a broad amnesty is given by the President of the Republic to priests in detention on condition that they promise to respect the State laws concerning the Church. Some priests are set free thanks to the intervention of friends or "patriotic priests." In this case the one who intervenes on their behalf must take upon himself to guarantee that in future his protege' will behave: he becomes his spiritual tutor...

THE COMMUNIST TACTIC WITH THE RELIGIOUS

Almost all religious were deported during the night of April 13-14, 1950. They were concentrated into several convents transformed into a sort of concentration camp. The Superiors of all the Religious Orders and Congregations were from the first deported into a special concentration monastery. And so the religious themselves were left living in the concentration monasteries separated from their legitimate Superiors. Those Orders considered more dangerous than the rest were separated still more strictly. Thus, the Jesuits were put in a special concentration monastery. Later they were taken to the common concentration monastery but they were severely isolated from the rest by a wall. The jailers even

painted over the windows through which the Jesuits and the others could have seen each other.

The effort was made from the beginning to introduce the "class struggle" among the religious, that is to say between the priests on the one hand and the scholastics and lay-brothers on the other. The directors of the camps expressed their sympathy with the novices, scholastics and lay-brothers as if they were the victims of a deception: "You went into the monastery young and ever since have been kept under constant pressure and influence of your Superiors. So the choice of your vocation was not really free. We now offer you liberty: You can choose freely the vocation you like without being afraid of your Superiors, etc. ... Happily, these manoeuvres met with nothing but complete defeat: practically no-one — not even of the novices — took advantage of the proffered "liberty."

With the religious priests on the other hand the attempt was made to lure them with offers of parish work: they were told that the Bishops wanted them too and that hundreds of religious had already taken advantage of this offer.

But the condition "sine qua non" for leaving the concentration monastery was the signing of a declaration in which they stated that they wanted to leave their Order.

An overwhelming majority of religious refused to accept parish work: they did not want to scandalize the faithful who would have interpreted such acceptance as weakness; nor did they want to facilitate for the regime the imprisonment of the diocesan priests and their concentration in camps of "re-education." (For the regime does not want to leave the parishes without priests: that irritates the faithful).

Later permission was granted to take over parish work without any strings attached, but only those were permitted to do so, concerning whom it was fairly evident that they would not be too "dangerous..."

Among the scholastics, practically no one accepted the conditions imposed. That is why they were all called up for military service. Only the sick were allowed to go home.

Those too young for military service were put into work brigades for two months. They also had to undergo a course of re-education. When all these efforts revealed themselves as of no avail, they were sent home to their parents ...

The lay-brothers also remained intransigent, so they are compelled to work as unskilled labourers.

THE CONSEQUENCES OF DESTRUCTION OF THE UNITY OF THE CLERGY

a) Among the faithful they have been terrible. It led to a sort of devaluation of the person of the priest. Up to then the priest was

in our country for the most part of the faithful, especially in the country districts, a really sacred figure. The faithful would defend their priests, they would protect them day and night against the attacks of the police. Hundreds and hundreds lost their possessions and their freedom and some even their lives in defending the priests.

And then what a terrible disillusionment: they see that the priests are weak, they think them unfaithful, collaborators with the Communists. It was the priest above all who had been the first to fight against Communism and call it the greatest enemy of religion and of humanity. And now this priest betrays his trust, collaborates with the enemy. Thus the distrust of the faithful for Communism has been extended also to these priests who have appeared to collaborate with the regime. The faithful, specially in the country, avoided these priests, did not want to go to their churches or accept the sacraments from their hands. They began to criticize the priests. And often — particularly at the beginning — this judgment was too severe and unjust: the innocent were condemned along with the guilty. It was enough for a priest to have been imprisoned and then released (without asking for his freedom or buying it at the price of a compromise) for the people to consider him as a suspect: How is it possible — they thought — that the others are still in prison, and he was set free? He must have signed something.

In the same way, when a priest was moved from one parish to another, the faithful accepted him with great distrust. For generally his predecessor had been a zealous, exemplary and influential priest. He had been taken, reasoned the people, to kill his influence. This one sent us by the Communists is a "patriotic priest." Actually quite often the real state of affairs was quite different: the new priest had been moved for exactly the same reason as had his predecessor.

The people evaluate and measure the priests by those who are the most intransigent. For instance if all the priests had taken part in the work brigades, the people would not have been scandalized. But when they see that there are priests who refuse to do so, they think that no priest should and that the priests who do are weak, indeed unfaithful to the Church!

Similarly, the scandal of the faithful would not have been so great, if all the deported religious had accepted parish work. Because the greater part of the religious preferred prison, those who consented to go into parishes were considered by the people as traitors: "they have certainly signed" people thought. There were religious who stated under oath from the pulpit that they had signed nothing to gain their liberty. It was in vain. They were not believed. If that were true, how did it come

that the other religious had not been set free and sent to parishes?

The greatest disillusion was caused by the acceptance on the part of certain Bishops of a form of compromise. The people refused to take part in their celebrations of Mass and did not want their children to be confirmed by them. Even priests were reproached who frequented these Bishops.

It is true that public opinion is now more indulgent. There is now more confidence in regard to these Bishops though it is still far from complete.

Here again it is not so much that the Bishops are actively reproached for their compromise. But the question is asked as to why the other Bishops did not sign. And that is the criterion for judging this event.

b) Among the clergy itself. There is no longer any independent ecclesiastical organization in our country today: everything is directed and controlled by the State.

The dioceses are directed by Vicars General or Capitular, in the stead of the interned or imprisoned Bishops. These Vicars are directly or indirectly chosen by the regime. It is the Office for Ecclesiastical Affairs which directs the dioceses; it is this Office which sees to the postings of parish priests and vicars and which even edits pastoral letters. Now, if the Bishop is still "at liberty" there is a good chance that, if it is a question of something really important, he may refuse. In the case of the Vicars General imposed by the regime this chance is much fainter.

The most serious thing is that the Government has succeeded in destroying the internal unity, the concord among the clergy itself. The "patriotic priests" are against the priests who refuse to collaborate with the regime. They reproach them with not wanting to see the necessity of adaptation, dictated by the circumstances. These latter priests, in their turn, accuse the "patriotic" priests of betraying their mission. Thus the priest does not any longer have confidence in his confrere.

Similarly, the "patriotic priests" and the religious who accept parishes, reproach those religious who have refused to do so, with having chosen the easy way and of having refused responsibility . . .

c) The religious. The religious Orders and Congregations were much harder hit by the measures taken by the regime than were the diocesan clergy. In spite of this, the religious are, despite their dispersion, more united than the diocesan clergy. Why? Because the religious are more of a family. They are united in heart. They take an interest in one another's fate. They are morally and materially helped by their confreres and their Superiors.

The same is true of the nuns.

WHAT DOES THE REGIME AIM TO DO WITH THE CHURCH?

a) Nationalization of the Church. The regime wants, first of all, to laicize and nationalize the Church in order to suppress her entirely afterward. Together with the Church it aims to suppress religion in general. That is the reason for the institution of the Office for Ecclesiastical Affairs.

The campaign against the Church must be slow and surreptitious, according to a very precise plan. It must liquidate the Church without too much uproar: the Church is to be extinguished quietly. That is why the regime has to pretend to help the Church, to take her under its wing: and that is why it restores churches, gives a salary to priests, equips seminaries, etc.

The State Office for Ecclesiastical Affairs has its representatives in every district. And in every parish it has its observers who spy on the priest and the faithful. They study ways and means of counteracting ecclesiastical activity without causing too much uproar. Above all they try to compromise the priest. Sometimes they succeed in discovering secret faults of the priest and they then threaten to denounce him and cause a public scandal unless he goes along with them.

The State Office for Ecclesiastical Affairs takes care of all exterior manifestations of religious life. In order to give the appearance of a normal religious life, this Office desires at all costs to assure at least one Sunday Mass in every parish. That is why it is desired that each parish have at least one priest. Thus, in the country, there is not yet any great lack of priests. In the towns it is another story, for the deportation of all the religious created a great void there. Besides, a great number of priests are in prison. And so the priests in the towns are very overburdened. They cannot satisfy all the needs of their faithful. And many priests are at the end of their physical forces. They remark jokingly that prison would be a rest for them . . .

This lack of priests causes no grave concern to the State Office for Ecclesiastical Affairs. After all, to save the appearances of a quasi-normal religious life one-fifth of the normal number of clergy in the country would suffice. An important functionary of the Office once declared: "It would be enough for us – if the worst came to the worst – to have a few priests per district. They would have a car at their disposal to go around from parish to parish. And in this way the ecclesiastical ceremonies could be assured."

b) The training of Seminarians. The State Office for Church Affairs carries on a good deal of propaganda with a view to getting recruits for the State Seminaries. It sends circulars to the parish priests – bearing the signature of the Ordinary – asking them to get

candidates for the Theological Faculty. To fill this Faculty a special eight-months course is organized for candidates not having middle school education. This course is terminated by an examination "equivalment" to University Admission. After passing this exam, candidates can enroll in the Theological Faculty.

Why does the Communist regime show so much interest in recruiting candidates for the priesthood? To have "lackey" priests, who will be more docile instruments of the regime than were their predecessors. The real intentions of the Government are clearly apparent from the fact that it is keeping hundreds of secular and regular seminarians in military service beyond the time provided by law, because it judges them not yet sufficiently made over for the ends it has in view for them.

c) The Tactic of Concessions.

A false impression can be given of the real intentions of the Communist regime in regard to the Church by the simple fact that frequent changes occur in the Communist religious policy. There are periods of calm, of apparent truce, which give the impression that the regime has given up the idea of carrying out its policy with regard to religion, at least of carrying it through to its logical conclusion.

But in reality such pauses are only breathers. During this period of relative calm, the regime is consolidating the position it has gained and preparing in secret a new attack.

Thus, until 1948, no trials of Bishops were risked in our country. Four Bishops who had previously been imprisoned were even released. Churches damaged during the war were restored; new churches were built. Again and again the regime proclaimed its good intentions with regard to the Church; it was always in order to be able to prepare in peace a new series of attacks.

When the religious were liquidated, it was done in a brutal manner: They were deported during the night. They were given only a few minutes to dress and to collect the absolute necessities. Then they were taken away in police cars, closely guarded, and without being told where they were being taken. The journey lasted a good many hours. The re-education instructors greeted them in a friendly fashion and with a complacent smile explained the good intentions of the Government with regard to the religious.

They treated the diocesan priests in the same way. They were imprisoned and subjected to very severe treatment. Then they were graciously granted an amnesty ...

This tactic is very dangerous for us because it creates illusions and confusion. Often when the Communists take very severe measures, there follows a great indignation among the people. So the Government jumps back a pace. The in-

dignation dies down. But in reality the Government has achieved what it wanted to. It is like a grocer who wants to sell something for ten dollars. He asks twenty. The customer haggles. Finally the grocer brings down his price to fifteen dollars. The customer is very happy at having "gained" five dollars. But so is the grocer ...

(The other Communist manoeuvre is to distract attention. This showed itself in a striking fashion on the political plane in the "Berlin blockade." The Russians staged a show at Berlin to distract the attention of world opinion from what was happening in China. Everybody thought at that time that the centre of gravity of the USSR's foreign policy was Berlin. In reality it was China. The blockade of Berlin was only to distract attention ... When China fell, so did the blockade ... And the world had the impression that the USSR had retreated a step ...).

If we had been acquainted with the Communist tactic in time, we could have avoided many missteps ...

THE OUTLOOK

It is certain that the Communists will not content themselves with a simple disintegration of the clergy or with a simple collaboration of the clergy on the civic and social plane.

The Communist liaison-officers of the State Office for Church Affairs visit the priests; talk things over with them. The priest's future depends on the reports made about him by this liaison-officer to the State Office. So it is natural that they (the priest) should be afraid of him, offer him a banquet, etc. There is nothing wrong with this in itself; the priest should be friendly even to his adversaries. He should even do all he can to win him over, to save his soul.

But these officers are carefully chosen and specially trained philosophically and psychologically to get some sort of hold over the priest. They must try to get to know his weak points, his interests, his aspirations. They must as far as possible win his confidence and even his friendship. At all costs they must avoid anything that might arouse suspicions as to their real mission. They must proceed slowly and patiently. First ask only very small services, little concessions. Then little by little increase their demands ...

And the priest is alone. Deprived of free contact with his Superior. Without the aid of Retreats or recollections in common. He has no one to sustain him. The circumstances have changed completely and there is no one to instruct him, to show him the right way: how to reply to so many attacks against the Church, against the Pope, etc. ..

The Communists aim at winning the priests by promises and by threats. If they were stood against the wall to be shot for defending

their faith, the greater part of them would be ready to die. But it is a more heroic and more difficult thing that is demanded of them: to express their faith and defend it in extremely difficult and serious situations.

Who will persevere to the end in this terrible test? Without the grace of God, no one! The attempt has been made to organize Retreats and recollections for priests to aid them in this difficult situation. It is true that the Communists liaison officers of the State Office take part in them too. But in spite of that, the Retreats and recollections deepen the spiritual life of the clergy and give them comfort.

How will the situation develop? It is difficult to say. The final goal of the Communists is clear. The road leading to it is not a direct one, but, as they say, subject to the law of dialectic, that is to say, of circumstances which are often contradictory. The Communists are good psychologists. They keep their ear to the ground and having taken note of world opinion, they proceed according to the way the wind blows. Their supreme goal is world-wide Communism. The anti-religious campaign is subordinated to that goal. Thus if the Communist leaders believe that it will profit the progress of Communism to accord a temporary religious liberty, they do not hesitate to do so.

This explains also why the form taken by the campaign against the Church is not the same in all the Peoples Democracies; the circumstances vary from country to country. Furthermore to liquidate the Church in all these countries at once would cause too great an uproar. It is better to advance methodically. Strike at the Church in one country and talk to world opinion of the "exemplary religious freedom" in Poland. This will make naive people believe that Communism is not the enemy of religion. If it strikes at the priests in any country it is "solely because they meddle in politics."

The final blow to the Church and religion will be reserved by the Communists for the day of a possible future victory of world wide Communism. Till then they can be patient.

However we are convinced that the Communists will experience some bitter disappointments in this fight against the Church, in spite of their sagacity. Why? Because their estimate of the Church is a false one; they see only the natural factors in the Church. The whole supernatural force of the Church escapes their comprehension completely.

The Communists have not succeeded in killing the Church in the USSR in spite of a furious and all-out campaign. And yet this Church was weakened by a long separation from the One Church of Christ. It will be still harder for them to destroy our Church. They can, however, cause a great deal of damage, especially to the young.

Apostolate of the Secular Institutes

THEODORE A. OPDENAKER

THE eternal mind of God, ever attentive in its ageless Wisdom to the needs of the present, instituted the redemptive sacrament of Baptism to be more than an inaugural act of spiritual initiation. According to the plan of God it was to be the fascinating beginning that would never end but remain constant in the present with prerogatives Divine.

In essence the sacrament of Baptism infuses into the naturalness of the soul a transforming power, so that it become a bona fide co-sharer in the very substance of God. That is to say, the ability to have and to hold most intimately all that God possesses—His Life, His Wisdom, and His Power. But God willed that this newness of life transcending mere natural existence should be lived constantly in a supranatural atmosphere. Therefore, the anointings in the Baptismal ceremony were not only to sign and seal the sacred entry into God's own world, but also to impart a definite character of an authentic ordination to the immense Priesthood of Our Lord and Saviour, Jesus Christ. The Catholic has been taken "from among men," and "is ordained for men in the things that appertain to God."[1] Henceforth, each Catholic was destined to be inspired to sing a "new canticle" to Christ, saying: "Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and has redeemed us to God, in thy blood, out of every tribe, and tongue, and people and nation, and hast made us to our God a kingdom and priests, and we shall reign on the earth."[2]

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LAITY'S SHARE IN CHRIST'S WORK

It is definite that all Catholics have the sublime vocation to be

(1) Hebrews, 5:1.
(2) Apocalypse, 5:9-10.

"as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ..... But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light."[3]

It is this view of the inner significance of the Sacrament of Baptism that has prompted the recognition of the laity's share not only in Christ's Divine Life but his distinct responsibility take part in the diversity of Christ's work as well—that Divine Redemptive work of saving the souls of all men. The Catholic becomes in very truth, One with Christ, the God-Man, the son of Mary, the priestly Son of the Eternal Father. For him there is only one Priest—one Priesthood, in which there is diversity of functions but the Divine sameness of obligation—to save all souls. This is the work of Christ, this the work of his apostolic priest and this too the apostolate of the laity. The priests are the dispensers of the mysteries of God but the laity must ever be not only the receptive term of this dispensation but the leaven in the meal of society in which the life of Christ is born only to give birth to it again in the souls of other men, when the seed of Grace falls upon the ground of humanity to be folded within the bosom of other hearts because of the dynamic and disposing power of good example.

The admirable plan exposed by Jesus Christ the Living Wisdom of God, is that by men other men should come to know the path of salvation both by word and by deed. He it is that hands down the apostolic flame to His Church, which continues His Life, shows forth His Truth and displays His Holiness. And this Church—His mystical Body touched by the Divine spark of Love, glowing with the same ardor—has kept up, throughout the centuries, the apostolic work of her Divine Author.

It is true that Jesus Christ alone has expended His precious blood which has redeemed the world. Alone too, He could have spread its wondrous power to act on souls directly. But the Divine plan demanded that Christ have fellow workers in the distribution of the effects of His Redemption. This plan in its wonderful condescension displays itself with a touch of humanness. For if it is seemly that a distinguished temporal monarch govern as a rule through his ministers, how great the graciousness of God to associate his creatures in his glorious ministry! Thus, on the hill of Calvary, from the sacred wardrobe of the pierced side of Jesus the Church was born, the royal cloak that clothes the invisible Christ making His energetic, apostolic ministry live on visibly in a world steeped in materialism.

There is only one apostolate then,

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(3) I Peter 2:5-9.

that of Christ—to restore all things in Christ and establish the indivisible Kingdom of God on earth—the flock guided and guarded by One Shepherd.

MEETING THE NEED OF THE HOUR

In this apostolate, the first place is given over to the clergy whose noble hierarchy forms the great superstructure of the army of Christ; a body gloriously distinguished by an abundance of holy, zealous prelates and priests. But besides these official ministers there has risen from the beginning of Christianity, companies of volunteers, chosen troops, the overwhelming growth of which has always been the one clear sign of the divine vitality of the True Church. In the beginning it was the contemplatives with their unceasing prayers and austere penances that contributed so completely to the conversion of the pagan hordes. The great preaching, mendicant, and military orders arose in Medieval times. Religious bodies dedicated to the ransom of captives from the realm of ignorance, greed and the power of the infidel. The modern world has witnessed the rise of teaching communities, missionary societies, congregations whose apostolic duty it is to spread Christ in every form of spiritual and corporal way. Indeed in every era of the Church's existence, Christ has found valuable helpers in the ordinary faithful—fervent Catholics devoted to good works—ardent souls who unite their energies without reserve to the services of the Great High Priest, giving unstintingly of their time, talents and fortunes. Yes, often sacrificing their own liberty and at times, their lives. This is a living, breathing proof that Christ's spirit breathes where He wills providentially producing good works at the requisite time and so marvelously fitted for the occasion. Every new want has been met, every danger has been overcome and the Church, the Spouse of Christ has invariably found the institution called for by the need of the hour. That is why today Our Holy Father feels that a conscientious, sanctified group of lay "religious" is so urgently needed.

A NEW RELIGIOUS ORDER

Now is the hour according to the mind of Pius XII to urge American Catholics to live as "religious" but to follow their customary work in the world. There are at present eighty-one Secular Institutes—a "new form of religious life" in our own times—which are awaiting the approval of the Holy See and the status of Papal jurisdiction. But it is a distressing fact that there is not one of American origin.

The Holy Father recently gave an audience to the Italian Secular Institute, the Missionaries of the Kingship of Christ founded by Isidore Zorzano Ledesma. In this

audience it was disclosed that the Spanish Secular Institute, "Opus Dei," was the first of its kind to have received Papal approval under the Holy Father's Apostolic Constitution of 1947, which established Secular Institutions as a third category in the Hierarchy of the Church, in addition to the traditional Religious Orders and Congregations. These Secular Institutes are a novelty in the general knowledge of the Catholic world, but their origin is as ancient as the Sacrament of Baptism with its wondrous bestowal of privileges and obligations.

The objective of these Secular Institutes is the spreading of the Faith among all grades of society. They have no special collective activity and their members are recruited from all ranks—the poor and the rich, doctors, nurses, lawyers, business people, students, politicians, etc. The individual members live apart and in no way does the Institute interfere in the business or professional activity of its members but each one of course, must act in conformity with the precepts and counsels of Christ. The members avoid publicity, preferring to keep secret their agency of apostolate to spread their grace, time and talents among other workers in their various occupations in an effective quietness.

These Secular Institutes are now operative in Europe and South America and Mexico, but as yet they have not found a counterpart in the highly energetic and idealistic United States. Here is a fertile field for effort on the part of American Catholics who want to be of service to the Church in a forceful way.

THE BENEFITS FOR AMERICA

Would that sincere, devout Americans become conscious of their genuine vocation to preach Christ by the intense personal sanctification of their lives and by the practical understanding of their Religion in all of its phases—religious, social and economic. If this were realized, then the day of spiritual rebirth would be dawning as these modern "religious" begin to permeate society as a spearhead of an apostolic movement the like of which the world has never seen. Such a movement would be an effective means of indoctrinating its members with the wisdom to understand and practice their membership in the Mystical Body of Christ with all its personal and social implications. The United States would be immediately reinforced with a new power. It would be made secure by a "fifth-column" animated by the idealism of our founding Fathers. For America would be a "work-shop" for the sincere personal friends of Jesus Christ, who would "dare" to bring Christ into every life and activity at home, at work, at play and into the marketplace. Indeed, America would be informed with citizens actively concerned about the com-

mon good, since these modern "religious" would constantly realize that it is such as they who make the modern State. They would consider the citizenry—"We the people" workers who see the dignity in every occupation Christianly performed. Since God planned a society which needs diversity in workers:—"We the people"—re-creators who refresh mind and body in wholesome leisure with family and friends, particularly in the home;—"We the people" who have no time on our hands; People who are all members of Christ's family, who love, work, play, pray and stay together; People who are one with a sense of Christ's mission; People who use to the fullest their privilege of sharing with others their spiritual, intellectual and material gifts. Yes, now is the hour for "religious" who think, act, speak and live like Christ would live if He were in the place of the ordinary man or woman. Now is the hour for the "new order of religious" to change the world by giving birth to Christ before the eyes of men by their good example expressed in every circumstance and condition of daily life. Now is the hour for that mode of "religious life" where real apostles are found in the ranks of masses of men, ordinary by their tasks and status but possessing the extraordinary consciousness of their one and only "vocation"—the salvation of souls, their own and that of their neighbor.

THE PROGRAM FOR AMERICA

This new apostolate can be prepared for in America by personally seeking sincere spiritual direction from one's confessor. Which means exposing ourselves in the sacred tribunal of Penance not only in the negative way of confessing sins but making known the intense desire to advance positively in virtue and the depths of the spiritual life. Here a personal spiritual program can be outlined according to the individual circumstances of one's individual mode of existence. The basis of this program would necessarily include the spiritual foundations upon which all true Apostolic work must be established, namely, daily Mass, daily Communion, daily visit to the Blessed Sacrament, meditation, the recitation of the rosary, the Divine Office now available in the complete English edition (which countless lay people recite daily even in the midst of a busy schedule), particular examen and a systematic spiritual reading program. This for personal sanctification. And where there is grace and its progressive growth, we may be assured, there will be realized its fruitfulness—goodness diffusing itself, touching the lives of others, moving them to be converted to the Source of Grace Itself.

Once personal sanctification has been planned and approved by one's confessor, there should be a collective coming together of a sanctified laity—Christophers or the like

selected by a zealous spiritual director—to engage in a systematic, well organized and supervised study-group. This must be attempted in order that the zealous laity might grow in wisdom as well as grace. So that there might be a fruitful understanding and the ability for the logical defense of the Faith that is in us, which prompts us to such constant, spiritual activity in the face of the allurement of the modern pagan influences. Thus, overcoming evil—even Communism —with good.

With such a program lay "religious" can be prepared in America for the advent of *Secular Institutes* which once organized might seek Papal approval. In other words we are striving to make Americans conscious of their real vocation as Catholics and to spend today and the next in a "novitiate" awaiting the time and the hour for a great "profession" in a Secular Institute.

Some of the "novices" in this "new religious order" might bind themselves with the approval of their confessor and spiritual director under the vow of Chastity (even supernumerary among married people who wish to fulfill their marriage privileges perfectly, fighting the pagan influences of birth-control and other vices of the married state). They might also wish to vow themselves with the vow of poverty—the vow of the spirit of poverty not the vow of lack of things and their use—but the mortified use of the things possessed. And also the vow of obedience and loyalty to all ecclesiastical authorities especially the confessor, pastor, bishop, and Pope. In this way the laity would share really in the participation of the work of the hierarchy. Indeed, the concept is so big that without Papal assurance it would be terrifying.

When American Catholics open themselves to the gifts of God—Faith, Hope and Charity—and to the great function to become the modest instruments to communicate these gifts to the world at large, a new day will dawn in the History of Catholicism. For there will appear "religious" bound together by systematic programs of sanctification and education which will bring to the world a "new vocation," a new "religious order," a new leaven in the meal of society. The only real way of changing the world is to be taken from the ranks of men, to be ordained in the things that appertain to God. Yes, now is the hour.

"A cheapening of reading habits is a sign of a sickening mind. A man cannot read what he doesn't like and what he likes reveals the state of his mind." —LACORDAIRE

Every Priest A Missionary

Louis G. Miller, C.Ss.R.

THE word *missionary* has a specialized meaning for most American Catholics, as standing for two special types of work. We think of a missionary as one who sails off to some pagan land to bring to its people the glad tidings of Christianity. In another context, the missionary is the priest who conducts the traditional parish mission.

There is yet a third sense in which the word can be used and is being used currently in France. France was long regarded as Catholic to the core; she bore the proud title of "eldest daughter of the Church." But in France for a century and more a de-christianizing process has been taking place, fostered by a succession of secularistic and anti-religious leaders in government. The suppression of religious orders in the past generation, and continued restrictions and handicaps in the work of religious teaching have resulted in a race of Frenchmen who are Catholic in name but pagan insofar as active practice of their faith is concerned.

The condition is, of course, far from universal, and applies much more to the cities than to the country districts, in many of which, we are told, can still be found a strong and vigorous faith. But that the paganizing process is far advanced is testified to by French priests and writers themselves. This is clear from the fact that they have begun to call France a "missionary country," thus applying the new meaning to the term to which we referred above. That a Christian country should be called a missionary country is a phenomenon that only our modern times could have produced.

A number of books on the subject have appeared. Of them, none has been more perceptive and profound than those written by Abbe G. Michonneau. This priest and author is pastor of a large city parish in a suburb of Paris. His

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first book, *Revolution in a City Parish*, stated the problem of reconverting France, and the striking new ways (yet based on old and solid principles) in which he and his associates had set out to meet the problem in the immediate area assigned to their care.

Now a sequel to that work has appeared in English, entitled *The Missionary Spirit in Parish Life*. It is a book well worth reading and pondering by priests, no matter where they may be or whatever work they may be engaged in. The central thesis of the work might be described as twofold:

1) France is a missionary country, and the people must be approached in that spirit. Priests must realize that they can no longer take the faith of the people for granted. The masses of the people have slipped away from the practice of their faith, and to reclaim them is missionary work of the hardest kind.

2) The missionary problem is essentially a *priestly* problem. The author asserts vehemently the primacy of a spiritualized priestly attitude as contrasted with mere efficiency or a routine handling of external duties. Not that efficiency is to be belittled, but it should be put in its proper perspective as being of far less importance than true priestliness, with all that the world connotes.

All good things can be counterfeited, and the genuine missionary spirit likewise suffers when one of its elements is distorted or exaggerated beyond reason. Abbe Michonneau groups these distortions under the heading of "pseudo-missionary spirit." A list of them makes profitable reading for priests wherever they may be, for human nature remains the same in all races, and in any given group of clergy these distortions of zeal may in varying degrees be recognized.

There is the *pioneering spirit*, which expresses itself in a furious restlessness, inability to be quiet, and in thinking that blazing new trails is the end and purpose of life. There is a place and a time for trail-blazing, but there is a need also for the quiet, unspectacular tasks of every day.

The *planning spirit*, which makes efficiency an end in itself. This spirit produces graphs, charts, and statistics by the basketful, but it is often lacking in steadfastness and true spiritual motives.

The *social worker spirit*, which expends itself in multiple external activities, such as recreational work for youth, but which tends to forget that these activities, important as they are, must be subordinated to the spiritual to be truly effective.

The *proprietary spirit*, or in plain terms, professional jealousy, which unfortunatly can enter the clerical as well as any other profession.

The *pseudo-angelic spirit*, which manifests itself when a priest indignantly refuses to do any work

not strictly spiritual in nature. "I wasn't ordained to set up chairs," he says, thus indicating a lack of that whole-hearted generosity of the true missionary.

The *pseudo-mystical spirit*, which looks upon the world with gloom and pessimism unrelieved. "I'll do my duty," such a priest seems to say, "but it won't do any good."

Anyone who knows priests and who knows human nature will recognize these tendencies as being common to any given group of priests in any country of the world.

Equally applicable are the suggestions made by Abbe Michonneau by which the priest can test the genuineness of his zeal, or "missionary spirit," to use the phrase preferred by the zealous author. The priest engaged in active work for souls must realize that for him the chief means of sanctification must be found precisely within the limits of his vocational duties. Sanctification is predicated upon self-denial, and for the active priest, this must be equated with the mortification inherent in his ministry. This mortification will express itself in these ways:

The priest will cheerfully take on *any* task within the scope of his pastoral duties, according to the need of the moment.

He will cheerfully accept (if need be) long or inconvenient hours in the confessional, without trying to evade or avoid this most necessary work.

He will listen patiently to all who come to him. He will strive to keep his good humor even in dealing with unreasonable people.

He will accept criticism well — from fellow-priests, and even from lay people.

He will pay equal attention to *all* parishioners. To cultivate a few chosen ones at the expense of the many is to reduce his priestly effectiveness.

He will be conscientious about his preparation for sermons or catechism lessons.

He will be reverent and moderately paced in offering Mass and administering the sacraments.

He will make it a special point to be punctual in beginning Mass at the appointed time, and in meeting his other engagements.

For a priest to avoid the extremes of mistaken zeal on the one side, and on the other, to measure up to all his myriad duties with patience, devotion, and cheerfulness, requires deep convictions and continuing light from God. These can be gained only from a solid habit of prayer, and on this Abbe Michonneau rightly lays his chief emphasis. This busy pastor, who sees so much to be done and who indeed has accomplished so much in the active sphere, nevertheless insists that no priestly work can succeed without regular meditation and attention to the priest's own spiritual life.

We think this advice especially appropriate for priests in the United States, where certainly we

do not fail by any dearth of external activity. Rather perhaps we tend to overemphasize action at the expense of quiet in our quest for souls.

It was considered a major accomplishment on the part of the Hungarian Bishop Prohaszka that he brought about the practice of "independent meditation" in his seminary. He convinced his priests and students of the value of meditation for its own sake, not merely because it was on the schedule of the day. And Bishop Prohaszka himself was both eminently saintly and wonderfully practical, as is reflected in his own published series of meditations.

There is much "missionary work" to be done here in the United States as well as in France. For us priests, as well as for his own compatriots, Abbe Michonneau has done much to point the way to that true priestliness which by God's grace can yet at this eleventh hour win back the world for Christ.

THE PARISH PRIEST

"There is a man in every parish," says Lamartine, "who, having no family, belongs to a family that is world-wide; who is called in as a witness, a counsellor and an actor in all most important affairs of civil life. No one comes into the world or goes hence without his ministrations. He takes the child from the arms of his mother and parts with him only at the grave. He blesses and consecrates the cradle, the bridal chamber, the bed of death and the bier. He is one whom innocent children grow to love, to venerate and to reverence; whom even those who know him not salute as FATHER; at whose feet Christians fall down and lay bare the inmost thoughts of their souls and weep their most sacred tears. He is one whose mission it is to console the afflicted and soften the pains of body and soul; he is an intermediary between the affluent and the indigent; to whose door come alike the rich and the poor—the rich to give alms in secret, and the poor to receive them without blushing. He belongs to no social class, because he belongs equally to all—to the lower by his poverty and not unfrequently by his humble birth; to the upper by his culture and his knowledge, and by the elevated sentiments which a religion, itself all charity, inspires and imposes. He is one, in fine, who knows all, has a right to speak unreservedly, and whose speech, inspired from on high, falls on the minds and hearts of all with the authority of one who is divinely sent, and with the constraining power of one who has an unclouded faith."

—P. Millet, S.J., **Jesus Living in the Priest.**

Adsum -- A Reflection

Aloysius Biskupek, S.V.D.

YES, I remember it; I said it eight times as I advanced step by step towards the priesthood, to the Altar of God Who was the joy of my youth. I said it in answer to the call of the Church: *Accedant qui ordinandi sunt.* I was to be ordained. The call of the Church was the confirmation and ultimate realization of the eternal call of God by which He had chosen me to belong to Him, to be His priest, to serve Him, to celebrate the sacred mysteries of our redemption, to be a dispenser of blessing and grace, a mediator presenting to God the prayers and gifts of His people and bringing down from heaven the abundance of divine gifts.

Called to be ordained. Do I still retain that reverence and awe that accompanied me to the altar, when I reflect on the grandeur of a priestly vocation? "You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit and that your fruit should remain." (John 15:16) "As the Father has sent me, I also send you." (John 20:21) "And no man takes the honor to himself; he takes it who is called by God, as Aaron was." (Hebrews 5:4) And I seem to hear the question of the Lord Himself: "Is it too little for you that the God of Israel has singled you out from the community of Israel, to have you draw near him for the service of the Lord's Dwelling and to stand before the community to minister for them?" (Numbers 16:9)

Adsum. Like Isaias I had heard the call and with holy joy I offered myself for the divine mission: "Lo,

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here I am, send me." The priest's mission is far more sublime than that of the prophet. The priest is another Christ and is to continue the mission of the Son of God. I realized that this mission was a mission of sacrifice, but how glorious it appeared—sharing in the mission of the incarnate Word of God! I felt it to be my greatest honor and privilege to repeat the words with which the God-man entered this world: "Behold, I come . . . to do thy will, O God."

My acceptance of the call, joyful as it was, was also humble. I realized that I had no claim to it, that others were more worthy of it, that it was the all-exceeding goodness of God that had called me. So much the more was my acceptance grateful, as I considered the immensity of the gift and my utter inability to repay for it adequately. But God Himself would and could not expect this since it was impossible. However, the full and unconditional surrender of myself to God and His service was possible, and so my answer was virbrant with generous love, my sincere desire was to spend myself and be spent for Him who had chosen me.

The call was meant for life—a priest forever; so was my adsum. That adsum on my ordination days was the anticipated answer to all the calls of duty and love that would reach me in my priestly life. I signed my name to the contract, so to say, before I knew the details of my coming obligations, completely abandoning myself to the fatherly love of God.

And now the call unfolds itself in the course of my priestly life in its daily duties, labors, trials, and disappointments, but also in its honors, joys, and consolations. The question is: *has my adsum lost any of its joyous readiness, its gratitude and generosity?* Is a joyous adsum the answer to the alarm clock, that calls me in the morning to a new day in the service of God? Is a prompt adsum the answer when the Church bids me to make my daily meditation, to prepare worthily for the celebration of holy Mass, to offer up the tremendous sacrifice with the sentiments of the divine High Priest Himself? Am I ready and prepared when the faithful expect that I break to them the Bread of Life in my sermons and instructions? Am I present when the sinners wait for me near the confessional? Am I at the disposal of the poor and helpless, the suffering and distressed when they knock at the door, asking for help and encouragement? Am I ready and prepared when pious souls, eager for Christian perfection, look to me for advice and guidance? Do I continue with a generous, selfless adsum when indifference, ingratitude, hostility is the answer to my well-meant efforts? Do I accept generously and lovingly, though in agony of soul, when the Lord gives me to taste of the cup of suffering,

which His Father's hand has prepared for me?

Have I become less responsive, less prompt, less generous with my adsum as years passed by? Have the ideals of the priesthood faded? Have I become more alert to the siren call of worldly pleasure and lost the spirit of sacrifice? Has the sanctuary lost its attraction for me? Do I feel more at ease in the company of the gay and easy-going than in the company of Christ and the saints?

Yes, I must be, I shall be more consistent; I will keep what I have promised—*vota mea reddam Domino.* Call, O Lord, call again, do not hesitate! Forgive me my past infidelities! Call again, I am ready, adsum.

LISTEN PADRE

As you drive through the big cities, the small towns . . .

As you speed along the highways, thinking perhaps: "I'm not accomplishing much . . ."

As you balance your books or make out your schedules . . .

When called to the door or phone for but petty reason, when your day's plans are foiled and even your treasured moments of relaxation are disturbed . . .

When ministrations are unappreciated and your sacrifices go without success . . .

When misunderstood, tempted to discouragement and sorely tried by affliction both of mind and of body . . .

Then, Father, once in a while, raise those anointed hands in blessing upon these poor, grace-starved and benighted pagan souls in the missions . . . these pagan souls . . . one billion of them. You can offset more than you realize at this very moment the evil, benighted influence of Satan.

Be generous with your blessings!

—Bruno Hagspiel, S.V.D.

Father, Watch Your Temper!

Frank J. Sullivan

IT does seem rather strange, when you think of it, that while harsh with others we are all apt to be lax with ourselves—and this carries over into the moral sphere of our activities too, not being limited to the physical.

Too critical of the mote in our neighbor's eye, we fail to see the beam in our own. Probably because we're unwilling to admit that we too are every bit as vulnerable as those we so roundly condemn. Each of us has the, perhaps subconscious, desire to excel—which, if rightly ordered, can obtain our salvation and make better and truer men of us. But frequently this desire, in itself good and in keeping with our nature, produces the opposite effect. It leads to our worsening and, if permitted to go that far, to our damnation as well.

"I bring my body under subjection," St. Paul writes, "lest having preached to others I may find myself a castaway." Quite the reverse of our natural desires. Quite often much of the supernatural life follows suit. To appearances at any rate it is opposed to the natural. For practical purposes it is so opposed, since little advanced in virtue as we are, we fail to grasp that what is above our natural desires need not necessarily be opposed to them and what appears to conflict might well be brought into perfect harmony. Spiritually though, we are runts and being runts we cannot see over the wall our own desires have built around us. Thus it is that, unable to see the full sweep of countryside we are cramped in outlook. And a cramped outlook is the forerunner of pessimism and eventually of despair.

How can we excuse those we fail so miserably in the exercise of the noble and necessary virtue of charity? Noble, since in its exercise resides man's completion and perfection as man, his innate dignity. Necessary, since without charity we

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are nothing and life becomes loveless and valueless.

DEPLORABLE CONDUCT

To take a concrete example: How often have we heard in reply to our question, "Why did you leave the Church and why do you no longer receive the Sacraments?" this stock answer. We hear, "Father So-and-so yelled at me in the Confessional. He blasted the living daylights out of me. So I just never came back after walking out."

The priest may have had what he considers a perfectly valid excuse, having had to sit for hours on end in that up-tilted coffin they call the Confessional, hot and airless as it is, breathing in the foul odors of scared and sinful humanity. Who has not felt irritable and cross? Who has not had the urge to lambaste some miserable wretch who probably had to struggle terribly with himself to go to Confession in the first place? Yet the priest has no right to scold the penitent who's having a hard enough time of it confessing his shame. The very fact that he's there making his Confession proves he's at least trying to be good. Why not give him the benefit of the doubt? Sure, maybe he doesn't know how to express his moral lapses in the approved terminology one finds in the Moral Theology textbooks and maybe he's downright vulgar in the way he does tick off his offenses. But you must remember he isn't you, nor you him. You've eight years of seminary-training behind you. As for him—well, the street and gutter were his teachers and life his classroom. The priest who is another Christ must of necessity hate the sin. However, he must love the sinner.

Though we hate to admit it, this is where so many priests sometimes fail in the exercise of charity. Oh, there are other ways in which they fail. Yet such failures are not, in the same measure, so gravely sinful as sins against charity which are committed in the Confessional. The loss of temper that drives someone away from the Church and the extreme rigor with which the soul-searchings submitted to our judgment are received, lessen and at times even obliterate our resemblance to Christ. Jesus is always so mild, always so patient, always so kind, and especially so with sinners who being sick require greater care. "Those that are well have no need of a physician."

GOLDEN RULE

We may learn and profit much from the anonymous sage of pagan antiquity who wrote, "To treat others as you yourself should wish to be treated, you need only glimpse the world through their eyes rather than your own." As a modern might express the same truth, "Put yourself in the other

fellow's shoes." Or as a Wisdom beyond our own has said, "Do unto others as you would have them do unto you." Truly a Golden Rule! Valuable in "buying back" souls enslaved to sin, doomed to suffer the pags of conscience, seeking relief. Such souls are to be treated with kindness and patience. They must be handled firmly, of course, but gently as well. The doctor who removes a cancer from the body will first anesthethize the area from which the alien growth is to be removed, then he will excise the malignancy avoiding all unnecessary suffering on the part of the patient. In like manner must the priest deal with those suffering the spiritual cancer which is sin. Their souls are wounded and unnecessary suffering must be avoided —religiously.

CHARITY . . . THE ANTIDOTE

"There remain faith, hope and charity, these three; but the greatest of these," as St. Paul tells us, "is charity."

Charity has lost much of its meaning nowadays. It goes deeper than giving a bum a dime for a cup of coffee. It goes deeper than clothing the naked and helping widows and orphans or visiting the sick and imprisoned. It goes to the very heart of the matter—to the Heart of Christ and to the heart of man. Because it does, it must rule, guide and direct the priest's every action. "Thou shalt love the Lord thy God with thy *whole* heart . . and thou shalt love thy neighbor as thyself."

For God's sake, as well as your own, let charity be the lamp that lights your priestly pathway. Never permit it to flicker or grow dim. It must be at its brightest in the Confessional where darkness is brought before you. Can you withhold that light? Can you extinguish it by an unkind word, a display of temper? Remember, Father, how you would feel were the roles reversed. Remember that you've no right to grow angry; you too have offended God, many times, more often than you care to recall. And remember also, it isn't you who's been offended by this person who kneels before you. It's God; and His words are, "Go in peace, thy faith hath made thee whole." Charity, by all means!

"A priest must be thoroughly familiar with sacred doctrine but he also cannot be ignorant of the knowledge possessed generally by cultured men of his own nation. This will enable him with facility to make their language his own, to set forth his thoughts in a manner adapted to their minds and understanding, and to present to them the sustenance of faith. Always, however, he is to show himself 'a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine,' 'rightly handling the word of truth.'" —PIUS XII

quid in casu?

By Rev. William F. Allen, J.C.D.

We are beseiged at present by a great number of marriage cases whose plea for nullity rests on the 'exclusio boni prolis.' The couple did not intend to have children; at least one of them excluded all children from the consent. We have read of the distinction between the 'Jus' and the 'Usus juris' and the 'intentio peccandi salvo jure matrimonii.' But has there been a change in the Rotal approach to these cases? Someone has informed us of a change of policy.

Reading Ecclesiastical Reviews from Europe and particularly from Rome, the impression is definite that such cases constitute the heaviest part of the load for the Rota and similar Tribunals in Italy and France. It is true that the old distinction *jus and the usus juris* has been under fire in some of the Rotal decisions of the last edition (1944). This was always a difficult distinction to grasp and almost an impossible one as far as witnesses were concerned. It proved a difficult yardstick for diagnosing one's intent. It seems now that much more stress is being put on proving that one of the parties really did exclude from his or her consent the *bonum prolis;* then, determining whether this exclusion was permanent or simply for a time; and lastly, the reason why the party did exclude *bonum prolis.* Thus, one is presumed to have excluded the obligation of *jus ad corpus* if he rejects the idea of having children absolutely and forever. The reason for which he excludes them must be considered as throwing light on his intention. His motives will indirectly prove the point as to excluding the *jus* or simply the fulfillment in perfect degree. Another Judge of the Rota declared that in such cases proof must bear on one point: did the accused desire marriage only if *bonum prolis* was excluded and under no other circumstances? One reads also that it is absurd to declare that the jus can be said to have been granted when actually, that jus can never be used; that if a spouse granted only the abuse of the jus in perpetuum, then no marriage consent was truly given. (Many excerpts from Rota decisions may be found in the *Ephemerides Juris Canonici,* No. 4 1954, 364-401).

Father X was stationed in a city parish and also had charge of a parish in the rural district on Sundays. For saying Mass and

travelling 50 miles round trip, he received ten dollars per Sunday from the rural parish. Besides, the assistant took two stipends on the same day: one in the city parish, and the other in the country justifying the latter from an extrinsic title of distance travelled, and the late hour of celebration of the Mass. Was he correct? If not, should he make restitution and how?

Can. 824 n. 2 declares that when a priest says more than one Mass on a certain day and applies one Mass ex justitia, then he cannot receive a stipend for the other Mass except on Christmas Day or in compensation from some extrinsic title.

In casu, the question revolves about the question of whether travelling and the late hour would be tituli extrinsici? Yes, per se. But Cappello notes (*De Eucharistia*, p. 547) that the labor extrinsecus (such as the late hour, the travelling, etc.) must not be due from some other source such as the Office held by the celebrant as pastor, or by reason of benefice or contract. In our case, the priest was held by contract to travel that distance at that late hour and was being paid for it. Therefore, he could not use the same as an excuse for taking the extra stipend. He was already being compensated for it.

Could we envisage from time to time a rural parishioner pleading for his Mass in that church at that hour on a Sunday, and the priest forced to forego the satisfying of some obligation ex fidelitate on his own to accede to the petition and in return taking the stipend for this inconvenience? Could we envisage it from time to time but not as a regular practice and only when the faithful of their own accord ask for the favor?

It would appear from the casus that this was not the case. Hence, the priest violated an ecclesiastical law. He owes nothing to the donors of the stipends since they did receive what they desired—the celebration of the Mass and its application. The practice of the Church in regard to the taking of double stipends is to oblige the priest to donate them to a pious cause such as a Seminary or to the Missions. In casu, the priest should do this and sub gravi if the amount is sizeable.

I was surprised to find among many of my parishioners the superstitious belief that harm will befall anyone who marries in the month of May. Some insist that they brought it as part and parcel of the Catholic religion from abroad. Is there any truth to this belief?

Yours is not an isolated case. This writer has heard it not once but frequently and in a parish of native Americans! I was surprised recently to read that this superstition goes back to the times of the Romans who warned their virgins and windows not to "light their torches of marriage during the month of the mother of Mercy (May) lest these same torches be turned into funeral torches!" Then too, for a long time in the Church the period of Easter to Pentecost was a closed time during which marriages were forbidden in the Church. Hence,

it is possible that our Catholics have a mixture of superstition with a tradition of May as a forbidden time for Marriage. We should discourage these ideas among our people and insist on the maternal prerogatives of Mary, Mother of Jesus and Guardian of all that marriage holds as most sacred. This attribution of vengeance is unworthy of our Mother most amiable, most pure, most faithful.

A penitent is most anxious to be restored to the practice of his Faith after years away from the Church because of the evil of birth control. He is guilty of having had himself made sterile by double vasectomy and wonders if he is obliged to undergo another operation to correct this situation. He is still a young man.

Before imposing the obligation we must be assured that the operation is not an extraordinary means to an end; that it is not probably fatal; that it has an even chance of success. No man is constrained to risk an uncertain operation or to risk his life in an operation. Where the success of restoring fertility is only probable, the obligation of attempting the task is likewise only probable and in this case the axiom, *Lex dubia non obligat*, would come into force.

"The prognosis in vasectomy is far from hopeful," wrote Father Clifford in *Theological Studies* in June, 1944, and upon consultation with doctors recently it was learned that the status of that operation is still serious and in doubt. The operation remains one to be performed by the most skillful and its success as to renewal of fertility is doubtful in many instances. It would, therefore, be indeed very difficult to impose any moral obligation on the penitent as to the operation. Such would be the reply until a preponderance of evidence is adduced to the contrary.

It is stated in a manual of Canon Law that the Sacred Penitentiary on March 20, 1933, withdrew all privileges of granting indulgences from associations of priests. Nevertheless, we still read that certain clerical associations grant such privileges despite the fact that the decree admonished priests to apply directly to the Penitentiary for such privileges in the future. How do we reconcile the theory with the practice?

It is true that the Sacred Penitentiary on March 20, 1933, withdrew from pious associations, even for priests, the privileges of having the right of attaching indulgences to rosaries, etc., by the fact of membership therein. From April 1, 1933, members no longer had the right to attach the apostolic indulgences, or that of Saint Bridget, or any indulgences to rosaries, or giving to crucifixes the indulgences of the Way of the Cross, or the plenary indulgence in the moment of death, or of imparting the papal blessing at the end of a sermon, or of enjoying the personal privileged altar. Those who had them perpetually before April 1st of that year retained them. After that date such privileges were to be obtained by petition to the Sacred Penitentiary,

and the petition was to be sent through one's proper Ordinary.

The privileges that the reader speaks about as being granted by associations today must not be the same as those enumerated above. If they include some of the above, it must be that a special concession has been made and in that case, the date of the concession should be attached to the grant.

Recently I was in an embarrassing position. Fortunately it turned out alright. But the incident leaves me with a doubt. A non-sectarian hospital is situated in our parish. I was informed that an Orthodox priest was near death and had asked for a Catholic priest to minister the Sacraments to him if one of his own could not be obtained in time. It was a question of sending a long distance for another Orthodox priest. He did arrive in time. My question: what could I have done if he had not arrived in time?

A very similar case was proposed for solution to the Holy Office in 1941. The priest was told to visit the sick, exhort them to contrition, to prayer, and to submission to the will of God. But, he was forbidden to administer the sacraments to schismatics or heretics unless he first obtained a rejection of their errors at least *implicitly*, and a profession of faith. The rejection of their errors was to be made with due consideration for circumstances of time, place, and persons. Once the persons are unconscious, the sacraments may be administered conditionally especially if there is reasonable ground to conjecture that they have *implicitly* rejected their errors in their good faith. The fact of asking for the priest would strongly militate in favor of the administering of the Sacraments and of the good faith of the sick man. The difference of attitude in the case of a conscious heretic and an unconscious one is easily understandable. The benefit of the doubt must always favor the sick person.

The Holy Office warned the priest not to give any scandal or suspicion of interconfessionalism. It also asked that the more time available, the more explicit should be the rejection of errors and the profession of faith.

The decree of the Holy Office went further and dictated that for the funeral, the priest might recite prayers privately at the home where the body is laid out, and accompany the body to the cemetery and recite prayers privately. No sacred vestments are to be worn. No scandal is to be given.

It must be noted that the above decree was given apropos of a query concerning an Orthodox minister so that it does fit the case proposed by our reader. It might serve as a norm for sick laity of the Orthodox faith.

Should the monstrance be veiled when a short talk on the Blessed Sacrament is to be given during the Forty Hours?

O'Connell cites the *Ephemerides Liturgicae* (1922 p. 445) to the effect that the veiling may be omitted if only a short sermon on the Blessed Sacrament is preached.

John was born of a Catholic mother of the Latin rite and of an Oriental Orthodox father. His parents were married in the Catholic Church (Latin) but the boy was baptized in the church of his father and then, upon attaining the use of reason, always went to the Latin Catholic Church because he could not understand the language of his Father's church. He now wishes to marry a girl of the Latin rite. Should the marriage be performed by the Oriental priest since John does consider himself and always did practice the Catholic Faith?

John should have been baptized in the Latin rite according to Can. 756 n. 3 and thus in the mind of Can. 98 is de facto a Latin. Hence there is no difficulty in this case as to the rite for marriage. If John were a bona fide Oriental, Can. 88 n. 3 of the Oriental Code would have given him the option of being married in the rite of the spouse.

When many offerings are grouped together as is the custom on All Souls Day for one High Mass, or again, as is becoming quite common, on Mother's Day, Father's Day, etc., is there any law being violated as to stipends? And if not, is there any obligation to say more than just the one Mass?

It seems that the writer has read in Sabetti-Barret that the Sacred Congregation replied when asked about the All Souls Day procedure, that no law was contravened as long as the faithful knew beforehand what the policy was. It suggested that the One Mass be announced as such, the Sunday before, and thus full notice is given to all donors. It was also suggested that out of equity and piety, the souls of the faithful departed be remembered by the priests often during the month as secondary intentions. The same would hold true for Mother's Day stipends too.

Confirmation presents a problem to pastors. Some will permit children in their parish to be confirmed at the age of 9. Others insist on the age of 12 and attainment of the seventh grade in school. This causes wonderment on the part of parents eager to have their children confirmed as early as possible. What is the age for Confirmation? Is there any decree on this?

This is a source of disunity in our country. We have worked on the principle of delaying the Confirmation of boys and girls in order to get them to study their catechism longer. The desire for Confirmation keeps the majority coming to catechism. Otherwise many of them would drop off early after their First Communion. It is good for the children and it does elicit better cooperation from the parents. Our purpose is laudable. But, does this mode of procedure represent the mind of the Church? Can. 788 tells us that Confirmation in the Latin Church is differed *until the seventh year* but may be administered before that age if the child is in the danger of death, or if just and serious reasons postulate it. The canon would insinuate that seven is the proper age. There is a re-

sponse from the Commission for the Interpretation of the Code to the effect that a Bishop *cannot* set the age of 10 as the age for Confirmation. (March 26, 1952) It indirectly reminds the petitioner to observe Can. 788.

In 1932, the Sacred Congregation of the Sacraments reminded the Ordinaries of Spain and South America that the mind of the Latin Church was that Confirmation should not be administered before the age of seven. But since there was an immemorial custom in the countries mentioned, such a custom of confirming *before* the age of reason and immediately after Baptism was to be respected. However, the Ordinaries were reminded that proper instruction in catechism was to be insisted upon when the children came of age. In the same instruction, the Sacred Congregation mentioned that it was truly opportune, and even more conformable to the nature and effects of the Sacrament of Confirmation, that children should not approach the sacred table for the first time unless after receiving it. However, children were not to be kept from their First Communion, once they have attained the age of discretion, if they had not made their Confirmation.

What then is the age for Confirmation? Ad mentem ecclesiae, it is certainly *not before* the age of seven unless in extraordinary circumstances. Preferably Confirmation should be received before the child makes his First Communion. Therefore, the age is around seven years. Certainly it is not over 10.

The practice in our country is at variance with the Code. If the respondent is free to do as he pleases, then let him come as close to the ideal of the Church as circumstances will prudently permit him to do so.

I have made a translation of some parts of the New Testament into modern day language. May I use this in teaching catechism?

A most emphatic NO is in order. The Biblical Commission on August 22, 1943, permitted translations of Sacred Scripture into vernacular languages to be used by the faithful for their private devotion and reading, only if these were published by men competent in biblical and theological sciences and with the approval of the proper ecclesiastical authority as per Can. 1391. Since teaching catechism is akin to preaching and is of an official character and a function of the magisterium of the Church, any biblical translation must not only conform to the above rules but must also be based on the Latin Text, namely the Vulgate which was declared the authentic text and version by the Council of Trent. One's own version, therefore, sins against two precepts.

It is to be remarked that any translation to be read in Church must be in conformity to the Vulgate text. The Greek version may not be read publicly unless by way of explanation of the Vulgate translation. The new translation sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine is based on the Latin Vulgate and is, therefore, acceptable for public reading in our churches.

Is it proper to permit our people to call priests the Reverend Smith? I hear that expression used so much at public gatherings, i.e., the title of Reverend attached to the last name of the priest. Does it not smack of the non-Catholic?

It is not proper. We read that 'Reverend' is an adjective and NOT a title. To write a priest's name correctly, it should be 'the Reverend Robert Smith.' To address him correctly, it is 'Father' or 'Reverend Father' since reverend is used as an adjective. Even for our non-Catholic brethren, the correct title is Mister or Doctor. They do use the word Reverend, making a noun out of it but incorrectly so. It would be worth while to instruct our people and especially our children on this point of etiquette. It does sound amiss to address a priest as Reverend Smith.

We have a law in our diocese forbidding any priest to send out Mass stipends to other dioceses without the expressed permission of the Ordinary. Is this law binding under serious obligation?

The Ordinary must have good reasons for issuing such a decree. No doubt he may wish simply to check on some phase of the transfer and would gladly give permission, once asked. However, I do not think the decree binds *sub gravi* since it is contrary to the Code, Canon 838, which gives priests the right to transfer Masses, even outside the diocese, without the permission of the Ordinary of the sender. This is a form of charity, priestly charity which should not be made difficult for the priest. A decision (Feb. 19, 1921) upheld this view for manual stipends but left under the control of the Ordinary all Mass stipends coming from pious foundations, or those from pious causes which, for some reason or other, had to be transferred. We might add that the Sacred Congregation of the Seminaries and the Consistorial, unofficially, some years past, issued a call for Mass stipends to help the seminaries of Italy. The need is still great for the seminaries of Italy and France and it would be a great priestly charity to see that extra Masses find their way into this channel: for how will they believe unless they hear the word preached, and how will it be preached unless there are some who will be sent . . . from seminaries. . . .

Must one always apply to Rome for the indult of saying Mass at a camp for Boy Scouts or on the occasion of a gathering of military men?

This is akin to the privilege of the portable altar and by way of act, for a just and reasonable cause, the local Ordinary can give permission to celebrate Mass outside a Church or Oratory, but always on an altar stone and in a fitting place. (Can. 822 n. 4) If the Ordinary grants it, those who assist at the Mass satisfy the obligation of hearing Mass.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

THE DOUBLE STANDARD

We know all too well our own faults. At least we think we know them. Other people probably see in us further defects that we are unaware of. Put together the faults we readily acknowledge, and the faults that escape our own observation, and we are pretty imperfect beings. All this in spite of the fact that we have had a more than ordinary training in things of the spirit, and in spite of the fact that we live constantly surrounded by tremendous spiritual advantages. Somehow or other we do not get very excited about our own very obvious defects. We somehow or other excuse ourselves rather easily. We have one standard for ourselves. Now when it comes to the Sisters who teach in our schools, or the parents of the children we are supposed to train, we immediately set up a different standard. We can be terribly critical of them. We have little patience with their lack of heroic virtue. We can't see—and we use that very expression—why they can't do this or that, or why they do not co-operate better than they do. This inconsistency was brought home to one priest in a very dramatic way when he went to his bishop and complained that the people of his parish did not co-operate with him in his various parish projects. The bishop simply remarked, "Father, you don't co-operate with your bishop either." It is so easy to accuse others of the very defects that we ourselves feel free to indulge in. There should be no double standard, unless it be that the priest sets up an even higher standard for himself. Certainly we ought to be slow to complain of faults in others that we ourselves display in so brazen a fashion. We ought to make at least the same allowances for the weak members of our flock that we make for ourselves. Otherwise we will be setting up without warrant a double standard.

THE TALENTED PRIEST

In our modern educational systerms, courses are geared for the average student, while special attention is given to backward and retarded children. Not always is sufficient attention paid to the needs of the superior and very superior children. Precisely the ones who should be trained for leadership are often relatively neglected, with the result that their talents do not get used to the full. Often in fact their talents are permitted to seek outlet in unlawful channels—all because sufficient opportunity is often denied to those blessed by God with a superior IQ. Something similar occurs in the priesthood, only here the priest is himself to blame. A priest who has superior talents, but who is content to do no more than one of average talent is squandering the gifts of God. What he ought to do is to find opportunities within his range of activities

for doing more, precisely because he can do more. Within the scope of his present appointment there is ample occasion for enriching his ministry; just as in schools wise educators enrich the curriculum for superior students. A talented priest who does no more than average work, who uses but part of his talent, is in the same danger as the bright student in school, who finds everything easy, and who has time on his hands. Such talented students, if not given more to do often become definite delinquents. Likewise in the priesthood some of the most talented fall by the wayside. Their lapse is attributable to the fact that they did not use their God-given talents to the full. The talented priest must enrich his ministry. More has been given to him. More is expected of him. In broadening his effectiveness in being of help to more souls, he is also helping his own soul. He need not wait for a different appointment, nor think he can use his talents only in a certain environment. His intelligence will open to him countless opportunities anywhere he happens to be.

ALTAR BOYS

A priest can exercise some of his best influence on the altar boys who serve his Mass. Nor can he hide from them his own lack of fervor and spiritual enthusiasm. Morning after morning as the boys scrutinize his every move, they get to know him for what he is. They are deeply impressed by his genuine and solid piety. They would be puzzled by his lack of priestly spirit. Our lives are an open book to those who take time to observe us. We cannot go unseen by the altar boys kneeling at our feet, literally looking up to us in what should be awe and admiration. Many a priest today will admit that his own desire to be a priest was born at the altar steps, when as a server he beheld Father at the altar, and hoped someday to be a priest himself. In a sense, the future of the priesthood depends upon the good example we priests give to the altar boys who serve us. Our reverence for the things of God, our attitude toward liturgy and ceremonies, the way we act before and after Mass, all these things impress our impressionable servers. It is no small sacrifice for a boy to rise early and come in all kinds of weather to serve Mass. This generosity we must show we appreciate. Our gratitude should certainly take the form of courtesy and kindness. How small it would be of us to berate these high-minded boys for some petty thoughtlessness, or to repay their service by unkindness and scorn. We should, of course, not tolerate careless serving. If there is anything we can do by way of training them, then we should train them well. Indeed the attitude we should inculcate in them by our example and by our positive instructions is that nothing is too good for the Lord, and that our treatment of the Mass and ceremonies should be the best possible. This attitude of reverence which we instill in the altar boys will have a profound influence on their entire lives.

T. C. Siekmann

BOOK-REVIEW Selections

THE DEVELOPMENT OF THE PAPACY, by H. Burn-Murdoch. Praeger. 432 pp. $7.50.

For professors of theology and for priests who are actively engaged in convert work, this book will be very helpful. For others it could be a very dangerous work to read. In the opinion of this reviewer, the book falls directly under canon 1399, n. 4, and may not be read without proper ecclesiastical permission.

The author's expressed purpose is to present all the historical sources pertinent to the papacy and to papal supremacy and infallibility. After a brief summation of the contents of each historical document, he gives the Catholic affirmative (A) argument, followed by the non-Catholic negative (N) rebuttal. And it is largely here that the real danger of the book lies. The linear space allowed for the Protestant rebuttal is invariably more than that granted to the positive Catholic argument, averaging around a five to three ratio, sometimes much more.

There is an utter failure to allow for the principle of "convergence" in the historical testimony and the interpretation of one testimony in the light of another. For instance, the author will admit the outstanding preeminence of the Roman **Church**, but not of the Roman **bishop**, in Clement of Rome and Irenaeus, among others. Yet, for St. Ignatius of Antioch, the authority of the church is precisely the authority of the bishop. Also, the last chapter on papal infallibility is very slanted. Despite these inevitable flaws, this book will be invaluable for a professor of theology or a well-trained priest.

M. J. Donnelly, S.J.

THE PRIEST AND THE UNCONSCIOUS, by E. Ringel, M.D. & Rev. Dr. W. van Lun. Newman. 188 pp. $2.25.

"Psychology of the Unconscious," "depth psychology," "analytic psychology," are some of the words used to identify the "new psychology" descending from Freud and his unruly disciples, Jung and Adler. Merely naming these names is enough to cause antagonism in some clerical quarters, but Dr. Ringel and Father van Lun dispel these and other prejudices by their clear exposition of the importance of this psychology to the priest, and its relation to pastoral work. This book is not a textbook in psychology, nor in pastoral theology. Rather, by showing the priest how and where some basic knowledge of depth psychology is necessary and helpful, the book aims at convincing him that he should gain this knowledge—not just to help abnormal cases (e.g., scruples), but, in the words of Pope Pius XII in his address to the Congress of Psychotherapists, "for the knowledge of the soul in general, for the religious dispositions of man and their development." As the title shows, this book is written for a rather limited audience, but by no means for priests alone: doctors could profitably read it to see how religion and

medicine cooperate in seeking the good of the patient. To both doctors and priests, the authors can apply their quotation from Fr. Donceel of Fordham University: "Even if we never make use ourselves of the methods of modern analytical psychology, the increased depth of insight into human nature which they bring to us will enable us to understand those who look to us to help them."

THE PRIESTHOOD AND PERFECTION, by Reginald Garrigou–Lagrange, O.P., translated by E. Hayden, O.P. Newman. $3.00.

Priests should welcome the reprint of this straightforward, almost stark, articulation of the obligation and the means of perfection in the priestly, and the episcopal, state. Hardly a book for use at meditation, it is suitable for spiritual reading, and no one can look into it without being caught, then held, by its cogency.

THE MYSTICAL ROSE, by Card. H. J. Newman. Society of St. Paul. 144 pp. $1.50.

"The Mystical Rose" collects together almost all the Newman Writings on the Blessed Virgin Mary–the whole Mariology of the famous English Cardinal, who is considered to be the greatest religious thinker of the last century. It is a book both for study and for devotion. There cannot be true devotion without ideas, without doctrine.

The thought of the Blessed Virgin collected in this book show us Newman's sublime faith in Mary and his devotion to her. It is impressive to read so many passages–quoted by Newman–from the Sacred Scriptures and from the Fathers of the Ancient Church concerning Our Lady. Particularly moving are the extracts from Newman's "Discourses to Mixed Congregations" and from the consideration on the Litanies of Loreto.

The revival of interest in Newman's writings during the past few years has widened the range of readers and we believe that everybody will be glad to know of this publication. Priests will find it particularly useful for their semonettes on our Lady.

SPIRITUALITY, by Antonin G. Sertillanges, O.P. McMullen Books, Inc. 244 pp. $2.95.

This is another excellent book by the learned French Dominican, Father Antonin Sertillanges. Like his previous spiritual books, the method used is that of a personal conversation with the reader; but a new approach is used here–that of the capsule method rather than the longer and logical discursive way. Needless to say there is a place for both methods. Priests, religious and the laity will profit greatly from a calm and meditative reading of **Spirituality.**

COOKING FOR CHRIST, by Florence Berger, National Catholic Rural Life Conference. 125 pp. $2.00.

As a Catholic writer Mrs. Berger has an inimitable style combined with a wealth of knowledge, appreciation, and love for our Catholic faith, history, and liturgy. Her basic theme is always such a simple one–our religion can be a way of life, each and every day. But to accomplish this in her own family, she draws on every powerful and beautiful means that the Church has at its disposal for everyone.

Now she has taken the Church calendar as a guide for one's kitchen as only she could do it. Mrs. Berger has collected recipe that have been traditionally

connected with the principal feast days. This has been a difficult task and she admits in all honesty, for instance, that we cannot have grape leaves for the Armenian dolmas for Ascension Day. The Bergers have a herb garden but that does not help the rest of us when burnet and borage are called for, nor our butchers when we demand lambs stomach. However, ninety per cent of the recipes are feasible.

As reading matter alone, the book is delightful. Where else in a cook book could one find the Hallel psalms mentioned? The inspiration the reader and cook obtain from this book make it well worth its inclusion in the library or the kitchen. **F. Catalano**

PARISHIONERS' HANDBOOK, by Rev. John B. Fee. Jeffries & Manz. 48 pp. 25c.

This little manual, only some 4 inches by 6 in size, contains a wealth of handy information that should help make better parishioners and promote order in their parish life.

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SHORT NOTICES

THE PRIESTHOOD, by W. A. Jurgens. Macmillan. 133 pp. $2.50

A translation of the **Peri Hierosyne** of St. John Chrysostom, concerning the glories of the clerical state and the duties.

THE PARISH CATECHISM, by Father W. J. Cogan. 140 pp. $.75.

An excellent and up-to-date Catechism written especially for instructing non-Catholic people in the basic teachings of Religion.

WALK WHILE YOU HAVE THE LIGHT, by Arthur Jalbert, M.S., edited by Lorrie Nelson Douglas. Grail. 208 pp. $2.75.

A biography of St. Joseph Cafasso, an Italian priest, known for his work in helping hardened criminals make their peace with God.

ODILIA, by Bernard C. Mischke, O.S.C. Nat. Shrine of St. Odilia, Onamia, Minn. 163 pp. $2.00

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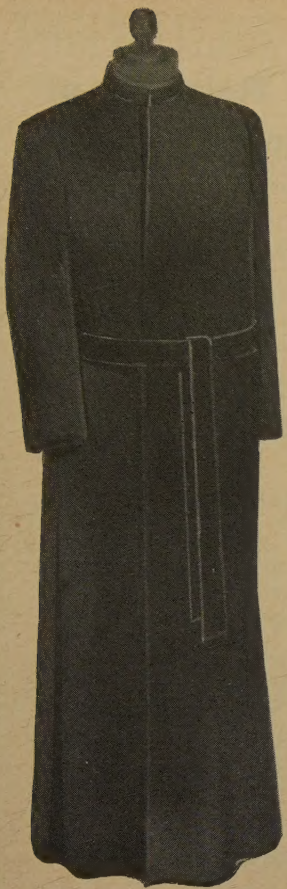

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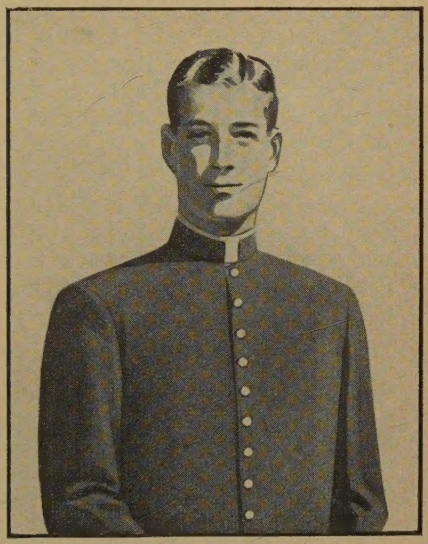

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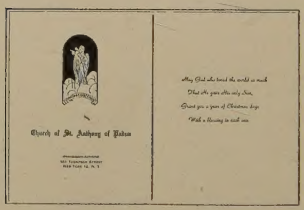

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